THE UNITARIAN CALENDAR

I need not follow the beaten path,
I do not hunt for any path,
I will go where there is no path,
And leave a trail.

Vol. 2 NOVEMBER — 1909 No. 3

Entered at Boston Post-office as second-class matter

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

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Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

VOL. 2 NOVEMBER, 1909 No. 3

THE PARAGRAPHER

The religion of Jesus is summed up in love of God and man. The grandest word is love. The chiefest duty is love. The highest law is love. The most vital principle is love. The divinest thing is love. Love is the essence and the essential. Then let us have done with our paltry strife over dogmas and divisions. The heart of the Christian religion is love, and only he who loves can possibly understand the message or help fulfill the mission of Jesus of Nazareth. If you do not love your fellows, you have never really learned the chief lesson of the Christian religion.

Real religion has nothing to fear from the revelations of science. Only the false need fear the light of truth. Whatever cannot stand the light of day is not worthy of our allegiance. However cherished may be the religious treasure that our fathers called gold, it must be subjected to the acid test of reason. If faith runs counter to science we should have no hesitation in clinging to the latter. If science contradicts scripture, and has proof to bring forward in support of its contradiction, we have reasonable ground for doubting its testimony or rejecting its finding.

The scientific method in religion is based on the perception and proving of the fact, however much the form may be affected by the process. By

it nothing is taken for granted, but everything is to be proved. The truth must stand the test, else it is not worthy acceptance. It must not be propped up by the stakes of tradition. If it cannot stand alone, it had better fall. The scientific rule of free and full investigation has no religious exception. The fact is all-forceful. The proof must be forthcoming. The fact is supremely important; the form is of secondary importance.

Heaven is less a place than a condition. It will be heaven only to those who get ready for it here. No one can sing in the heavenly choir who has not learned heaven's music on earth. No one can enjoy heaven whose enjoyments here are not heavenly. To the base, impure, sensuous, it could not be heaven. Get ready for heaven now. Learn its love-songs. Enter into its enjoyments. Live now as you expect you would have to live in paradise. Drop now what you know that you would have to drop at the gate. Do not depend on heaven, for heaven depends on you!

Be yourself! Live out the life that God gave you. Be true to the higher impulses that come to you from day to day. Be loyal to the best within yourself. Follow the ideal that God has implanted within your own mind. Wherever it may lead you, and however far from the beaten tracks of the multitude, follow it. Refuse to imitate anybody. Refuse to be the satellite of any other soul, however noble or divine it may be. The only one who can rightfully claim your loyalty is yourself. The thought and purpose that should be made supreme must emanate from your own consciousness. Be true to yourself!

I propose to you the enterprise of building heaven here. Why not? Why should we forever postpone paradise? Why should we yield the world to evil without at least making a struggle to assert the right of joy and justice? How do we know that heaven will be any nearer to us in the next life than it is in this? I declare to you that the religious enterprise of the wiser future will be the building of the heavenly city upon the common earth, and the utilization of all the joy and justice possible to the race in the realization of the kingdom of heaven. "Thy kingdom come" — NOW!

Nothing has so blighted the souls of men as the curse of conformity in religion. For centuries it has been the aim of priestly craft to force the minds of men into certain fixed moulds. To assert oneself, or to give rein to the individualistic impulses, was to commit a crime against God and the church. But surely God desires and demands that we should live our own lives in our own way, and that we should be as true to the law and life within ourselves as is the daisy to the inner law of life that makes it perfect. Refuse to conform to any custom or mould. Live out your own life!

We might with wisdom write this word in a new way to express its truer significance, namely, "Right-use-ness." It is simply the right use of the faculties which God has given to each one of us. It is the unfolding and development of the powers inherent in the human soul. It is not as was once popularly supposed, the restraint and denial of one's forces. That man is truly righteous, whatever may be the form of his faith, who makes right use of himself and the faculties with which he has been endowed.

Taking it for granted that the Bible is the special work of God, it does not follow that the higher critic is irreverent in subjecting it to the most searching investigation. God made the earth; but we do not for a moment think of imputing impiety to the geologist who makes it the subject of his study and research. It is the higher critic who shows the higher faith, knowing that nothing of truth can suffer by reason of his investigation, but that it can be only the more fully revealed. Surely the work of God in any realm cannot suffer harm by honest research.

The greatest sin is the denial of the divinity of one's own nature and the authority of one's own thought. Yet, strange as it may seem, the Christian church for centuries insisted upon the utter sinfulness of human nature and the irresponsiblity of human thought as the fundamental facts in its philosophy of religion. I say without hesitation that in so far as the modern church leads men to accept and to act upon these two principles, it is a curse to the community and a bar to human progress. It is high time that we, as patriots as well as Christians, realized the evil of such teaching upon human life.

God became incarnate in the person of Jesus Christ. This may we all wisely admit. The fact was made manifest in every act of his noble life. But the larger truth concerning this matter is that God becomes incarnate in some degree in every life, and in the same degree as in the life of Jesus wherever there is the same obedience to His will. The divine beauty that bloomed in the life of Jesus may bloom also from the seed that is in your soul. God was in him. God is in you. He was the Word made flesh. So are you. If your life does not show it, it must be said to your shame.

THE UNITARIAN CRUSADE

The word "Unitarian" has passed through an evolutionary process. In three distinct eras it has had a different significance. To-day it has just entered the last of these.

It represented first a theological distinction. In the controversy over the person of Jesus and his relation to deity there were those who took the Unitarian view of his humanity and the unity of the God-head and for centuries the word suggested and stood for this particular conception.

When this issue ceased to be a living one, the word "Unitarian" stood rather for a certain principle of belief. It represented an attitude toward truth that was based on freedom and progress. Instead of being bound by tradition, a Unitarian was one who reserved the right to use his own reason as the means of authoritative discrimination between the true and false. The mere theological distinction was lost sight of in the principle of freedom.

But now comes a new era. Having made our declaration of independence and achieved our religious liberty, we are asking ourselves what we shall do with the powers of which we find ourselves possessed. We are concerned now with the uses of liberty. Truth attained through freedom becomes revealed as a power whereby we can do service for God and man, and man is free, — free to dare and do in the enterprises of God.

Hence the word "Unitarian" to-day stands for a crusade on behalf of truth, justice, and righteousness. It suggests the consecrated effort of free men to assist in the establishment of right. A Unitarian becomes a veritable crusader, setting forth to do battle with the wrong and with the false, and seeking to rescue humanity from the evils that fetter its free faculties.

When this third meaning of the word becomes more universally understood and felt, we shall accomplish our greater work. It is not enough to

stand for the right, — we must push forward towards it. It is not enough to believe in a principle, — we must exercise power. It is not enough to expound a philosophy, however true or beautiful, — we must develop and use the force which the philosophy has revealed to us. With this new realization and new consecration of energy will come wonderful Unitarian advance and achievement.

C. W. C.

"LIKE FATHER LIKE SON"

One of the baffling mysteries of church relationship is found in the men, and even some women, who will give to its financial support, possibly send their children to Sunday-school, and never darken the church door with their own shadow.

Why should anybody throw away money on an institution which tested by their own attitude, has nothing for them? Is it surprising that the children interpret this neglect and contempt for the church on the part of parents as proof of the well-nigh total worthlessness of the organization?

How many people actually know what time it is in the day of religion and morals? How many know what the church is really trying to do to more effectively adjust its efforts to the changing standards of the present life? Many undertakings and things that ought to be done are necessarily postponed, because the hour of service and worship, at which energy should be generated to execute, fails to see those present to be energized, and without them our plans must fail.

Were our church simply concerned with getting souls into a future Heaven such neglect would be excusable and, the minister believes, encouraging. Unlike other churches, our aim is to make this world into the Kingdom of Heaven, this community a family of God's children. The responsibility for what the standards of religion, the morals, the life of to-morrow shall be rests with the man of to-day.

W. W. Peck.

NATIONAL CONFERENCE HYMN

From many ways and wide apart,
We meet beside the inland sea,
The pulses of whose mighty mart
Throb with the new world's prophecy.

Oh, blest the souls that see and hear
The things of God to-day revealed,
Of old to longing saint and seer
Within the future closely sealed.

The stir of nations near and far,
The wakened hearts that throb as one,
The flow of peace, the ebb of war,
The passing night, the rising sun!

Be ours the vision, ours the will,
To follow, though the faithless ban,
The love that triumphs over ill,
The trust in God and hope for man.

And thou whose tides of purpose bear
These mortal lives that come and go,
Give us to feel through toil and prayer
Thy deep eternal underflow!

—*F. L. Hosmer.*

THAT EMPTY PEW

That empty pew ahead of you in church is silently eloquent of your duty and privilege. It speaks of your chance to share with others the inspiration and impulse of the church service. All that the church has meant to you it might mean to them. The song or the sermon that thrilled you, and sent you out a better and stronger man or woman, might just as well have thrilled them also. The truth that fell familiarly upon your ear might have been a veritable revelation to hundreds of people you met and talked with during the previous week.

And all this could be done without the expenditure of a single extra cent. Every empty seat could

be filled at the same cost and with infinite gain. Minister, music, warmth, are all supplied, whatever the audience. The sermon would be more inspiring, the music more charming, and the atmosphere more congenial if that empty pew were filled, and the sole cost to you would be just a little word of invitation, a little breaking down of your reserve, a little extra energy exerted on behalf of the cause and church in which you believe.

How can you possibly face that empty pew?

C. W. C.

THE NATIONAL CONFERENCE

The much anticipated National Conference in Chicago has come and gone. Its memories are as pleasant as its experiences were profitable. Whatever doubts may have been felt concerning the success of the westerning venture were fully dispelled the first night. All parts of the country sent in their representatives. From Duluth to New Orleans, and from San Francisco to Barnstable, came members of widely scattered Unitarian regiments, rejoicing in the unity of their standard, and wondering gladly at the ease with which all kept step together. In this last experience was perhaps the greatest good of all. Whatever may have been the case before, after Chicago, 1909, we are one! In our liberal body there is no longer any east or west, geographically or temperamentally. Our radicals do not all hail from across the Mississippi, and our conservatives are not all found in New England. Out of many elements has been fused a common unity of spirit and purpose. This attained, the watchword is "Comrades, advance!"

NOT A SECT

In the work of organizing and developing Unitarian churches we shall do well to remember that Unitarianism is not in any sense a sect. In its

fundamental significance, it is a denial of sectarianism. It repudiates the idea that one must enter the kingdom of righteousness by any special doctrinal door. The emphasis is shifted from belief to behavior, or better, from the label to the life. Its aim is not to add one more church to the catalogue, with a little wider door than the others, but to declare that all such creedal distinctions are superficial and injurious. A man is a Unitarian not because he believes in one God, but because he has made that declaration of religious freedom which has resulted in such belief. He is a Unitarian not because he accepts the "five points of our faith," but because he accepts the principle of liberty by which he may, if he chooses, reject them all. The growing unity of faith or development of denomination are not of hopeful promise except in so far as they are the prelude to common forceful action on behalf of righteousness. Unitarianism is not a sect, but a spirit; not an institution, but a movement; not a church camp, but the on-moving of a comrade band. C. W. C.

THE OUTSTRETCHED HAND

When the liner "Maori" was wrecked near Cape Town, recently, every effort was made to rescue the members of the crew who survived the first crash. A line was passed to the stern of the ship by means of which all but one of the crew were drawn safely to shore. The last man made a desperate effort to reach land; he struggled along the rope until, watching his chance, he struck out toward the group of rescuers above him. A man on the cliff thrust his hand out to meet the seaman's, but when within a distance of but a few inches of it, a huge wave bore him away to destruction.

Is it not true that in the surge and swirl of the religious eddy to-day, many men are swept off their feet? The old faith has gone and no new power has come to take its place. We who have reached

the solid rock of religious reality have an imperative duty to perform. We can save the men who have suffered shipwreck of their faith. Many a man is going down because of the lack of a helping hand. Many a man will fail to reach the shore because our hands have not been outstretched quite far enough to give him aid. It is the imperative duty of every Unitarian to exert every effort to reach this class of men, lest, missing the clutch of our hand, they be drawn into the maelstrom of unfaith.

THE BASIS OF REAL UNION

You can only be in right relationship with other men when you meet with them in the light of an ideal, when you unite with them in the great purposes which are part of the onward movement of the ages, which are part of the powers of the cosmos, which are part of the elemental forces of the universe which can lift up the world. And when you do unite with men in that fundamental way, raising your voice as part of the spirit of God against every wrong you know, impelled by your love of the right, learning wisdom by patience, by endeavor, then will you and your fellow-men again become powers. And so emphasizing this fundamental relationship, we are all united together in that one pact, — to worthily defend that trust of trusts, life from the Ever Living.

— *O. B. Hawes.*

THE BROADER MINISTRY

What is "Unitarianism"? Merely a theological cult? A revised and milder version of the old tradition? Or a purely intellectual affair? To some it may be one of these. But to others — the writer among them — it represents a phase or part of that religion of to-day and to-morrow, — that religion of humanity of which Shelley sang, and Mazzini and Louis Blanc and Parker prophesied;

that religion which cares less about the precise rendering or origin of ancient manuscripts and creeds than about the beautifying and perfecting in justice and in love of our individual and social life. Not so much, then, a revival of the old theology, but a revival of selfishness and its brood, is to us the thing to be feared; not so much ecclesiastical discrimination, but race prejudice and caste pride. We are less anxious that every one shall repeat the same formulas or be versed in the same scriptures than that we and they shall heed and live the gospel of the divine brotherhood in industry and politics, and in society generally. To this end we believe our Unitarian churches may, should, serve as rallying-points for free spirits; as altars of a faith whose God is not "everywhere and nowhere," but is present here and now; as training schools for young men and women to whom the Unitarian name shall be a symbol of freedom and fraternity, and faith in the divine possibilities of man. Believing this, we would give and would urge others to give, that thus the ministry of our faith may be broadened, its message given wider utterance, its ideals presented more vividly, realized more fully from East to West,—yea, that thus "the good cause throughout all lands" may be advanced a step nearer toward that triumph we have seen in our dreams. —*K. E. Evans.*

A SONG AND A SUMMONS

It is coming to be said in many quarters that the church and the minister who simply give themselves to the improvement of the individual are doomed; that the institutional church, the church that does something for human benefit, the church which pleads for justice to-day, and brotherly love to-day, is the church which has

> "The future, grand and great,
> The safe appeal of truth to time."

The test question thus presented to church and ministry is, "Are you ready to become prophets of the onward propulsion toward better conditions, and larger opportunities for humankind?" The time has come when we "must consider the poor man," to use Emerson's words, spoken long ago, "and all voices must speak for him"; not in the way of charity but in the way of the "square deal," and brotherly sympathy and love. The time has come when we must attune the conditions of social and industrial life, as we have already tried to attune the conditions of political life, to justice. What will the church say about it? What the men and women who have undertaken to preach the gospel of "peace on earth, good-will to men?" Something like this is the song and the summons of Socialism. It is a great song. It indicates a newly awakened consciousness of human kinship. It proposes the practical application of the second half of the great commandment, "Thou shalt love thy neighbor as thyself." It is not only a song and a summons, but a dream of a nobler humanity yet to be. It is such a dream as the world needs, that the conditions may be prepared for making this nobler humanity, and helping it up and on as it comes. Socialism would set us all at work for the realizing of this dream. — *F. A. Hinckley.*

From the recent bulletin issued by the Social and Public Service Department of the A. U. A. "The Individual and the Social Order in Religion."

THE SECRET OF TRUE LIVING

The best way to live in behalf of the future is to live in the present close to the character of God, and the principles of the life of Christ, for the sake of our fellowmen. God is eternal justice, truth, righteousness, mercy, and these are all held in His Love. Let your will be ruled by these powers, your inward thoughts and feelings be in accord

with them, your outward life manifest them, and you will kindle, ennoble, and advance the future.

The main idea of the life of Christ was that God had sent Him to save and heal mankind. That was the work the Father had given Him to do. And He did it to the death. God has sent us on the same mission; to save the world, each of us our own little world, from bodily, mental, and spiritual evil. We are to be redeemers like our Master. No matter what our business be, we can save men, women, and children if we choose to do that work. No one can justly get rid of that divine imperative. Every man has a thousand opportunities of doing its work in private and public life. On its being done the future depends. Live to be Saviours and Healers of men. Every hour of the future will then be bettered by your work; and in your own soul there will be joy, and peace, and the self-forgetfulness of love.

—*Stopford A. Brooke.*

NOTES

Readers of the CALENDAR will be interested to know that President Eliot's recent address on "The Religion of the Future" has been issued by the American Unitarian Association as a booklet for free distribution. Copies in any quantity may be secured by writing to 25 Beacon Street.

The Woman's Alliances in the Rocky Mountain District have decided to coöperate, this year, in publishing the Paragraph Pulpit in prominent papers. This action is significant not only of the growing unity of our body, but of its increasing interest in missionary methods.

Rev. Ernest C. Smith, Secretary of the Western Conference, and Rev. Charles W. Casson, Publicity Secretary of the American Unitarian Association, have planned to hold special meetings in

Dayton, Ohio, sometime during this winter, with the purpose of organizing a Unitarian church in that city. It is understood that a large interest in liberalism already exists and it is hoped that a strong church may be organized.

The open-air echo rally held in the Second Church, Copley Square, Boston, October 24, was of great interest and significance. The six ministers taking part in the open-air work last summer gave stirring addresses on their experiences and resultant convictions. They were able to impart much of their enthusiasm to the audience, and revealed in an inspiring way the larger possibilities of our work.

The plan to buy and operate a Unitarian automobile van in the extension of open-air preaching, next summer, has been approved by the committee to whom it was submitted by the directors. Steps will be taken at once to secure an automobile, either by gift or purchase, and to make all necessary arrangements for the carrying out of this missionary plan which promises so much for the advancement of our cause in the future. Contributions will be asked for during the winter and the range of activities next summer will depend largely upon the generous response made by the people.

Rev. W. A. Wood of Wilton, N. H., has just received and accepted a call to West Upton, Mass. Mr. Wood is one of our enthusiastic missioners and will find in his new parish ample opportunities for progressive work.

Rev. George F. Pratt of Dorchester, and Rev. E. J. Prescott of Rockland, Mass., recently spent several days in Sanford, Me., distributing literature and holding meetings for the organization of a church in that town. Much success attended their efforts, and it is hoped that a strong church will ultimately be organized.

A special series of Unitarian services will be held in the historic Old South Meeting House, Boston, every other Sunday evening, beginning November 7. Rev. C. W. Casson will speak on the general topic, "The Religion of the Republic." The subject for November 7 will be, "The Religious Basis of Social Reconstruction," and November 21, "The New Declaration of Independence in Religion."

In publishing a cheap, paper-covered edition of the best Unitarian books, the Publication Department of the American Unitarian Association has done a large service for our liberal cause. This practically places these books within the reach of all, and if proper advantage is taken of the opportunity, a widespread good will be accomplished. It is understood that one a month will be issued at the rate of twenty-five cents.

The liberal tendency of the times is revealed in the fact that several churches are to-day seeking admission into the Unitarian fellowship. The Bethany Baptist Church of Denver, Col., and the Congregational Church of Ogdensburg, N. Y., are both taking steps to enter our body.

The newly organized church in Winnipeg, Man., is showing a splendid spirit of earnest enterprise, under the stirring leadership of Rev. W. A. Vrooman. Services are held in two different halls each Sunday, both followed by Sunday-school. Steps are being taken to secure a church lot, upon which to build in the near future.

The new church in Union Park, Chicago, was recently dedicated, the sermon being preached by Dr. Samuel A. Eliot of Boston. The building is unique in many ways, and is admirably adapted for religious and social purposes.

UNITARIAN SCHOOLS

Hackley School for Boys, Tarrytown-on-Hudson, N. Y.

Home Schools for Girls, West Newton, Mass.

Home School for Girls and Special Students, 115 Beacon St., Boston, Mass.

Howard Seminary for Girls, West Bridgewater, Mass.

The MacDuffie School for Girls, Springfield, Mass.

Powder Point School for Boys, Duxbury, Mass.

Proctor Academy, Andover, N. H.

The Tuckerman School, Boston, Mass., for training of Sunday-school teachers, parish assistants, club workers, and church charity workers.

UNITARIAN PERIODICALS

The Christian Register, at $3.00.
272 Congress St., Boston.

The Unitarian, at $1.00.
104 East 20th St., New York.

The Pacific Unitarian, at $1.00
68 Fremont Street, San Francisco.

Unity, at $2.00.
Abraham Lincoln Centre, Chicago.

Old and New, at $1.00.
Des Moines, Ia.

Every Other Sunday, for children, at 40 cents.
25 Beacon St., Boston.

THE UNITARIAN CALENDAR

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

READY NOVEMBER 1

THE SECOND VOLUME IN THE

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The above is the latest title to be announced in the series of monthly publications, in paper covers, of the best of the older books of the American Unitarian Association. The first, published October 1, was

Pillars of the Temple

By MINOT J. SAVAGE

12mo.; 226 pp.; 25 cents net; 33 cents by mail

Publication Department, AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET .·. BOSTON, MASS.

We believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the freedom of truth and the spirit of Jesus, we unite for the worship of God and the service of man.